

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE N

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa
bliver ikke dømt; den
ikke tror, er allerede død,
fordi han ikke har
paa Guds enbaarne
Navn.

16de aargang.

Winnipeg, Manitoba, Andet Nr. i Februar, 1940

Nr. 4

TREDJE SØNDAG I FASTE.

Læs Joh. 8. 31-44.

"Dersom I blir i mit ord, er I i sandhet mine discipler, og I skal kjende sandheten, og sandheten skal frigjøre eder."

Jesus hadde mange tilhængere en tid. Mange var dragne av hans mægtige ord og undergjærninger. "Da han taite dette trode mange paa ham."

Men Jesus saa dypere ind i deres hjerte. Deres følelsesliv var nok mægtig berørt, men der var mange ting som bandt dem, saa de ikke helt var frigjort i troen paa Jesus. De var saa bundne i den mening at de var Guds eiendomsfolk, av Abrahams æt. De trænkte ingen frigjørelse. Ja de sa Gud er vor fader, hvorledes kan da du si I skal bli fri? De hadde jo aldrig vært noens træl. Jesus svarer dem: "Hver den som gjør synd er syndens træl — Faar sønnen frigjort eder blir I virkelig fri." — Jesus taler til os her om:

Frigjørelse.

Der tales meget i Guds ord om frihet og frigjørelse, og altid som noget godt.

Hvad er frihet. Er det det samme som at man kan gjøre som man vil? Er det det samme som at vælge i frihet?

Vi skal se hvad Guds ord sier.—I Jeremias 21. 8 fl. læser vi: "Se jeg forelægger eder livets og dødens vei" o.s.v. Jerusalem var beleiret av kaldæernes hær. Folket hadde valget mellem at overgi sig frivillig og uten motstand at gaa i fangenskap til Babilon, eller at forbli i staden. Overgav de sig frivillig sparet de sit liv, forblev de i byen og gjorde motstand "skal de dø ved sverd og hunger og pest." Det var Guds ord til dem ved profeten. Men kongen og folket valgte, tilskyndet av de falske profeter, at bli i staden, og følgen derav blev døden for dem. Nei frihet er ikke at vælge frit. Frihet er, som en har sagt, at være i det element hvortil man er skapt.

Vi mennesker er skapt til at være i samfund med Gud og gjøre hans vilje. Borte fra Gud er vi slaver, ikke fri. Du fanger en fisk, slipper den ut av din haand paa jorden, selv om den er fri utav din haand er den alikevel sørgelig bunden, snart til døden, men slip den uti vandet, da er den fri. Den er kommen i det element hvortil den er skapt.

Saaledes er det med os mennesker. Den uomvendte er som fisken i luften, det er den visse død for den. Den omvendte er som fisken i vandet, han er fri, en i Kristo frigiven. Kirkefader Augustin sier: "Gud, du har skapt mit hjerte til dig, og det finner ikke hvile før det hviler i dig."

Mange mener og handler efter sakens løgn: "Lev efter dine lyster og gjør som du vil. Kast al gudsfrygt paa dør; tænk som du vil og ha dine egne meninger. Gjør dig fri for alt som vil hindre dig i at leve som du lyster, da er du fri." Men saken er den, at vor natur er fordærvet av synden, saa et uigjenfødt menneske er kjødelig solgt under synden. Kan ikke andet end synde, og Jesus sier, at den som gjør synd er syndens træl.

At bli frigjort er at Guds aand tar bolig i vore hjerter, ved gjænfødselen skaper i os et nyt Guds menneske. Da faar vi nyt lys i forstanden, viljen blir vendt til det gode, i samvittigheten fred og glæde i den Helligaand. Vi blir nye mennesker. Det gamle er forbigangt, alt er blitt nyt.

Indbild dig aldrig, min ven, at du vinner frihet ved at leve i synd. Nei syndelivet er ikke frihet, men løsning fra synden er frihet. — Livet i Gud er frihet, for det er vi skapte til.

—O. J. Marken.

LA OS VAAKE!

(En gammel sang.)

Kjære venner, la os vaake,
det er jo vor Frelser bud!
ti det gaar ei an at sove
for Guds dyrekjøpte brud.
Nu i verdens sidste dage
maa vor lampe lyse klart;
ti han kommer og vil tage
sine herfra meget snart.

Tænk naar Jesus bruden henter
ifra jordens taaredal
til de boliger som venter
os i himlens frydesal.
Tænk naar Jesu venner træder
gjennem perleporten ind.
Der i stadens gyldne gater
blir vi glad i sjæl og sind.

Da skal alle Guds utvalgte
samles der i herlighet,
dem som han fra verden kaldte
til sin egen menighet.
De som fik sin kjortel tvettet
uti blodet fra al synd,
da blir de av glæde møttet
naar de kom i himlen ind.

Størst av alt hvad himlen giver,
er at se vor Jesus der!
Dette mer end alt opliver
at faa komme ham saa nær!
Bli ham lik vi og skal blive,
dette overgaar nu alt.
Han som er foruten like
har os til sit bryllup kaldt!

Jesus vore navne skriver
der i livets bok hos Gud.
Om vi tro til enden bliver,
skal vi krones som hans brud,
og da skal vi staa for tronen
med en seierspalmegren!
Skinne skal vi, klart som solen

i en klædning hvit og ren.
Da skal sangens toner bruse
av den store, frelste hær,
ja, som mange vande suser,
gjennem evigheten der.
Graat og suk skal ingen høre,
alle taarer tørres bort.
Herren selv vil dette gjøre.
O, det bliver herlig, stort!

Hellig, hellig er vor Herre,
stor og mæktig er vor Gud!
Halleluja, pris og ære
brudeskaren roper ut.
Vi for tronen vil os bøie—
vore kroner kaste ned,
Gud og Lammet at ophøie
der uti al evighet.

(Vidnesbyrd fra Broderkredsen)

SAA KAN DET GAA.

En læseverdig historie om husrum,
hjerterum og en reisende emissær.

Av Harald Stene Dehlin.

(Vidnesbyrd fra Broderkredsen)

(Fortsættes)

Indremissionsformanden, Nils Aker, gik og var mistroelig. Nu hadde han trasket fra Sandmo til Grorud—det var drøie tre kilometer, for at faa plads til emissæren, men nei. Ingen vilde ha ham. Sandmo henviste til Grorud, og Grorud til Sandmo. De hadde hat predikanterne saa mye sa de. Nils Aker gik og tygde paa det. Han kunde ikke forstaa det der, for i virkeligheten saa var det nu Henrik og Birgitte i Lia som hadde hat emissærerne mest den sidste tiden. De var saa hyggelige at komme til med saant. De tok det altid paa en helt anden maate med det som betød offer. Selv om baade Sandmo og Grorud'n gav betydelig mere paa høstofferlisten, saa var ikke de saa koselig at komme til i et slikt ærende som Henrik og kona. De tok det som den selvfølgeste ting av verden at han kom til dem med bon om penge, og det til trods for at Henrik slet haardt med smaabruket sit og maatte se at tjene lidt baade her og der for at holde det gaaende baade for sig og

sine. De hadde fire barn. Men den eneste utveien var vist at gaa til dem nu ogsaa. For et sted maatte predikanten bo. Og han selv var ungkar og bodde paa hybel. Han spiste atpaatil i byen hvor han arbeidet.

Nei, han kunde vel ikke gaa til Lia nu igjen. Det var rationering paa sukker og kaffe, og prisene var stegget paa nesten alt mulig. Nils pustet tungt. Nei, paa aarsmøtet skulde han si fra at nu var det slut. Sette en ungkar til formand, og la ham staa i katterpine hver gang en emissær kom. Det var dem det var vanskeligst med nu for tiden. Stortalerne var det ikke saa farlig med. Da ringte baade Grorud og Sandmo og tryglet og bad saa tyndt for sig. Og saa blev de nesten misundelige paa hverandre. Nei, det maatte være noe galt et eller andet sted. Men Nils fik ikke helt tak i hvad det var. Han var mest blit vant med at det var uberegnelig vanskelig altsammen. Men hvad skulde han gjøre? Han stanset og klødde sig i haaret. Da kom Henrik syklende imot ham. Han steg av og hilste med et stort smil.

— Du ser saa lei deg ut.

— Ja. Det er denne predikanten som jeg ikke kan faa plassert. Han maatte nesten le, saa pudsig syntes han det var allikevel.

— Ja, de emissærerne skulde vite hvad som foregaar mange gange før de kommer til et sted, ja, til og med her, som regnes for et Gosen, i hvert fald før da. Henrik ristet betænksomt paa hodet. — Vi tar'n vi, tenker jeg, fortsatte han. Hu Birgitte syntes det kunde være gildt, hørte jeg hun sa.

Nils maapte. Han fik en rar klump i halsen, han harket og harket. Han blev saa glad at han kunde ha omfavnet Henrik der han stod. Han syntes nok han maatte komme med betænkninger likesom i en slags medlidenhet over at han maatte ta paa hodet. — Vi tar'n vi, tenker jeg, var som om Henrik forstod hvad den andre tænkte.

— Du synes kanskje det er rart? Du tror vi ikke har raad til det? Du kan ha ret. Vi har aldrig raad til det vi. Men Birgitte og jeg har faat tro at Gud har raad til det. Disse stakkars predikanterne tør nu aldrig nævne engang at det staa i bibelen om at det følger velsignelse med dem. Tiden er blitt saadan. Vi har sluttet at tro paa Guds velsignelse. Det blir hele ulykken vor, det blir døden for vennhjemmene. — Han gjorde sig istand til at kjøre videre.

Det gik et ryk gjennom Nils. Det var som saa han alt i et lysblik. Saadan var det. Derfor var det saa forargelig tungt at staa i ledelsen i denne tid. De fem brød blev ikke til mat for tusener lenger, for de hadde sluttet at regne med Guds velsignelse. De hadde hat sit paa det tørre saa længe at de intet behøvet av Gud, derfor fik de ikke hverken glæde eller velsignelse av strævet sit. Det var som de gik her og vasset i tjære alle sammen. Han hogg tak i handa til Henrik og klemte til. Han var saan ret paa og impulsiv, Nils. Taarerne stod ham alt i øinene.

— Tak, tak skal du ha, Henrik. Hils Birgitte. Jeg har god samvittighet naar jeg sender predikanten til dere, for dere har en rik far. Ja, saamen har dere det. Han smilte bredt og lettet.

— — — — —
Predikanten var kommet til Lia. Der gik han ut og ind som hjemme. Da Henrik spøkende sa at de skulde hugge hodet av hanen for at faa suppekjøt, saa tok predikanten den jobben paa sig. Han var vant med at gjøre lidt av hvert hjemmefra. Hanen maatte late livet. Predikanten tænkte nok lidt paa at han nok ikke hadde kommet til det mest velstaaende hjemmet i bygda, men det var allikevel ikke slik at han følte sig at være til byrde. Det var saa forunder-

lig let at være her.

Men yngste sønnen paa Sandmo syklet forbi akkurat idet hanen i Lia gjorde sit sidste sprel. Han fortalte det da han kom hjem.

— At denne Henrik kan holde paa at fø disse predikantene. Jamen maa de være frekke au. Sto ikke denne emissæren og hogg hodet av hanen sjøl. Det var bedre vi hadde tat'n synes jeg. Vi har jo stabburet fuldt, og han kunne faa saa mye mat han vilde. Vi skulde ikke misunde ham det. Og blev det ikke nok kaffe, saa fik'n drikke melk. Det var vel ikke værre med det. Kan ikke skjønne at Nils alltid skal dytte dem paa dem i Lia. Det er længe siden vi hadde noen nu. Det kan være hyggelig au — noen. — Femtenaaringen var snakkesalig og forarget.

Det alltid bekymrede ansiktet til Gurine Sandmo blev rødt og betænkelig. Hun turde ikke se paa manden sin, men han fik sig heller ikke til at se paa konen. De karete sig ind i stuen saa fort raad var. Gurine trippet mellem de gamle, solide møblene derinde — og var opprakt.

— Aaffer kunde ikke Grorud'n ta emissæren?

— Det var vel av samme grund som os, tænker jeg. Han sukket og snudde ryggen til. — Du Gurine. Det er ikke saan med os som det burde være. Vi har det ikke som i den første tid. Da var vi likesom saa glade og fri i alt vort arbeide. Nu gaar det saa turt og seigt altsammen. Vi har det aldrig helt godt, og allikevel saa er bankboka i dobbelt saa god forfatning nu som før.

Gurine stanset sin hvileløse vandring og blev staaende og stryke med haanden paa komodeplata. Hun tænkte paa det fulde stabburet og alle de gilde melkekueerne og emissærrummet som hadde staat ubenyttet i mange maaneder. Merkelig ogsaa, hun hadde hat det for sig at de hadde hat noen der saan ganske nylig, men det var bare indbildning. Plutselig blev hun saa tung om hjertet, saa elendig nedfor. Hun stak i at storkulke og sank ned paa knæ. Han kastet et langt, saart blik paa hende, saa gjorde han det samme. For først gang paa lange, lange tider bad husbondfolkene paa Sandmo sammen.

Om kvelden var de ute i stabburet og puslet begge to, og gutten maatte avsted til Lia med en stor sending.

— — — — —
Men det var ogsaa en anden som hadde lagt merke til den blodtørstige emissæren. Det var lille Ingrid, datteren paa Grorud. Hun sprang ret fra leken med de smaa i Lia og hjem til mor. Hun traf paa hende i fjøset.

— Mor, mor. Emissæren hogde hodet av hanen i Lia.

— Irene rykket til. Hun saa først ut til at ville le av det komiske i det ungen fortalte, men ansiktet blev stramt og betænkt i stedet.

— Er predikanten i Lia da, Ingrid?

— Ja, de har ham bestandig de vel. Ingrid saa stødt ut. Akkurat som ikke moren vidste det. Irene saa paa barnet — vaktstomt. For noen dage siden hadde hun sagt saa barna hørte det, at de ikke kunde ha disse emissærerne bestandig. Ingrid sprang ut igjen. Men Irene blev staaende og stirre ut i luften. Hun blev med et saa rar og tom, saa gladesløs likesom. — Hvordan har du det egentlig med Gud nu, Irene, mumlet hun halvhoit. Du er en kristen i navnet, men du har ikke liv — og tro. Du er lunken, og dem vil Herren spy ut av sin mund. Du arbeider med et trællesind for Gud og skyver ansvar over paa andre. — En kraftig hulken skaket hendes høreiste, sterke krop. Saa sank hun overende ved melkeskammelen. Her i fjøset hadde hun hat sit lønkammer i den tid gudslivet var varmt og friskt. Det var noksaa længe siden nu. —

HYRDEN

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Gjør det vanskelig. Hvad er det som gjør det vanskelig spør du? Jo, se her. Da tiden var kommen at redaktøren maatte sende til trykkeriet læsestof for dette nummer av Hyrden var der kun følgende paa haand for den norske avdeling i bladet: "Præken av O. J. Marken." "Minde-Gave til Outlook Bibelskole," "Indberetning," og "Swift Current, Sask." De som klager over der er formeget engelsk i bladet, se nu efter hvad her er nævnt. Redaktøren vil inderlig gjerne, fylde de to sider som er bestemt til norsk, saa langt som muligt med norsk læsning selv om der er paa haand skrivelser paa engelsk mer end nok for den engelske avdeling. Med faa untagelser er den regel blit befulgt.

Der spørges tit og ofte hvorfor skriver ikke prestene i Hyrden? Ja, hvorfor ikke? I det danske blad "Kirken og Hjemmet" for Canada, som redaktøren faar som bytteblad, er der lokale kirkelige nyheter fra alt over Canada. Derimot fra vor Norsk Lutherske kirkes arbeidsmark i Canada lite og intet. Det bør og det kan rettes paa.

I det engelske er vanskeligheten den at mange innsendelser blir liggende længe inden de blir trykt grunnet paa mangel av rum.

Et 8 siders blad med mere rum for engelsk trænges. Er læserne inde for det? Vis saa er saa bare gaa iver og samle nye abonnenter saa vil det kunne la sig gjøre. Men gjør det nu!

Paaskenummer. Andet nummer i mars blir "Paaskenummer." Det vilde være kjært at faa sange, fortællinger o.s.v. egnet til Paaskelæsning. Paasken kommer tidlig derfor send det ind nu straks saa det nummer av bladet kan komme ut ved Paasketid. Vil imøtesee saadant læsestof med tak. —U.

Morgenen efter, da predikanten kom ut paa kjøkkenet, stod bordet fuldt av melkespand, smør, brød, en præktig skinke og spekepølse. Det var sending fra Sandmo og Grorud. Han saa forundret paa det. Birgitte smile. — Det kommer fra himmelen, sa hun. Han saa lyset i hendes øine og snudde sig halvt væk, underlig grepet. — Troens tomme haand faar altid gaver fra Gud, sa han stille og gik ut.

Det blev et underligt liv paa bedehuset i kveldene fremover. Det var ingen vækkelsens storm, men en stille, sakte susen av velsignelse. Herrens venner blev fornyet.

(“F. F. og R.”)

NAAR HERREN KALLER

Av Kristian Bjørnstad.

Midt i bygdens hjerte laa den gamle Bergligaarden. Ingen fremmed kunde fare gjennom bygden uten at faa øie paa den. Han visste det, Jon Bergli, og han hadde gjort alt for at gaarden skulde ta sig saa godt ut som mulig. Det siste i den retning var den store verandaen han hadde lat bygge ut paa sydsiden av vaaningshuset. Her kunde de sitte og ha utsyn over hele vest-bygden, og da hovedveien gikk like innenfor alleen hadde de god oversikt over trafikken. — Særlig om søndags eftermiddagene var det morsomt at sitte derute og studere folkelivet lit.

Nu paa vaarparten hadde folk faat det med at gaa paa det nye bedehuset nede i dalen. De kom i flok-

ker baade gamle og unge. Jon Bergli hadde hørt at det skulde være en predikant inde fra hovedstaden som talte derinde og som samlet store skarer kveld efter kveld. Han hadde ikke været der — og ikke hadde han tenkt at gaa heller. Han var en bra mand, hadde gjort reit og skjel for sig, og vel saa det ogsaa. Og han hadde sit paa det tørre, sin energi og arbeidslyst hadde han at takke for at det stod saa bra til paa Bergli som det gjorde idag.

Og sønnen Egil skulde overta gaarden efter ham naar den tid kom. Men ennu hadde han store planer fore. Blandt andet skulde der bygges mølle nede ved elven — og kanskje kunde han utvide gaarden ved kjøp av en mindre eiendom, som støtte ind til Bergli.

Det var søndag, midt i mai. Jon Bergli sat ute paa verandaen med "Nationen" foran sig, da Gunhild, konen hans, kom med kaffebrettet. Det var saa varmt nu, at de godt kunde ta eftermiddagskaffen herute. "Det skal bli godt med en kaffe-taar nu, Jon!"

Jon nikket. "Og saant vær som vi har da, Gunhild! Ja, iaar skal vi da bli ferdig med vaaronna i mai — og det er nu sjelden paa disse kanter!"

Gunhild sat og saa bortover veien. "Der kommer Simen Skar og kona — de skal sikkert paa fest. Jeg har hørt det skal være fest paa bedehuset ikveld."

Jon Bergli tømte kaffekoppen og grep avisen igjen.

"Ja, det er fælt til renn, synes jeg!" "Synes du?"

Det kom saa rart, likesom med en saar undertone. Jon skottet bort paa konen sin.

"Synes du noe andet da, Gunhild — vi har nu gjerne vært enige vi to —" Gunhild ventet litt med svaret, bare sat og saa bortover jordene.

"Jeg — jeg vet ikke hvordan det er, jeg, men det er likesom saa rart her inde —." Hun holdt henderne for brystet.

"Du har for mye at staa i, Gunhild, vi faar ta en jente til nu, vi har raad til det!"

"Nei — nei, det er ikke det, jeg er frisk og sterk, og kan saa godt arbeide. Men det er likesom noe som mangler — likesom jeg ikke har noe at leve paa. Det kom saa for mig for noen dager siden, at vi skal ikke være her bestandig heller —"

"Men kjære, vi er da bra og skikkelige mennesker, og fordi om vi ikke har det med at renne paa møter, kan vel vi være likesaa bra! Nei, slaa bort dette nu, la mig faa en kop kaffe til — saa tar vi os en tur bortover jordene, det er rent rart at se hvordan det grønnes alt!"

Mor Gunhild trak et lite suk, saa ruslet hun ind igjen med det tomme brettet.

Det var travl vaaronn. Nede paa Berglijordene gik det tre beiter idag. Det var turnipssaanningen som det gjaldt mest med nu. Meteorologiske varslet regn, og nu var det akkurat passe tørt til at saa.

"Hypp "Svarten" — hold dig i furen nu! Saa — pro-pro!"

Det var Jon Bergli selv som drillet op turnipsrullene. Og rette maatte de være, som trukket efter en snor.

"Hypp, Svarten!" Saa gikk det fint hele raden. Han snudde hesten og drog opover igjen.

Hadde nu Egil vært hjemme, saa kunde han ha begynt at saa. Men var det vel raad med ungdommen! Baade han og begge guttene i grannegaarden drog paa jakt tidlig paa morgenkvisten. Jaja — tidsnok kom vel deres tid ogsaa!

Da Jon Bergli var kommet næsten op til husene, blev han var at konen ropte paa ham. Og at det var noget særlig paaferde, det forstod han med en gang. Det var slik angst i stemmen hennes.

"Se efter gampen, Ola!" ropte han til en av tjenesteguttene, som var like ved. Saa strøk han opover.

"Hvad er det, Gunhild — hvad er det?"

Han kjente nesten ikke maalet sit igjen. Han saa paa ansiktet hennes at dette var noget alvorlig.

"Er — er det noe med Egil? Er han død — si mig det — jeg orker det ikke —"

"Nei, ikke død, Jon. Men — de sier det er fare — skuddet gik av for tidlig — aa Jon!"

Med en kraftanstrengelse tok Jon Bergli sig sammen.

"Hvor — hvor er han, Gunhild?" "I prestegaarden — de ringte hit, det var i prestegaardsskogen det hendte —"

En av gaardsguttene gik nettop over gaardsplassen.

"Per — spenn for Borka — paa minuttet —"

Jon Bergli kjente nesten ikke stemmen sin igjen. Per vaaget ikke at spørre hvad det var, men skyndte sig at lystre ordre.

Tre minutter senere jaget Jon Bergli avsted mot prestegaarden. Han motte presten paa storstutrappen.

"Si mig, prest — er det haap?"

Presten nikket mot døren. "Doktoren er der inde — vær rolig, Bergli, læg Deres sak i en høieres haand —"

I det samme gikk døren op og doktoren kom ut. Han var meget alvorlig da han gik hen til Bergli.

"Ja, sant at si — det er meget vanskelig, men —"

"Men jeg kan ikke miste ham — eneste gutten min!"

Jon Bergli næsten skrek det ut. "Ikke gaa ind til ham nu —"

Doktoren gjorde en avvergende bevegelse, da Jon Bergli gik mot døren. "Det kan bli farlig —"

Den nat kjæmpet Jon Bergli med Gud om sin søns liv.

Og det var som hele hans livs stolte bygning sank i grus. Hvad var det Gunhild hadde sagt?

"Det er likesom noe mangler — likesom jeg ikke har noe at leve paa!"

Han hadde ikke villet høre paa det. Men nu?

"Aa Herre, gaa ikke for haardt i rette med mig — spar min guts liv —"

Otte dager gik i angstfuld spenning. Jon Bergli og konen hans var i prestegaarden mest baade dag og natt. Da gik en morgen det bud: "Det staar til liv."

Jon Bergli kom ind til presten.

"Jeg lovet Gud at det skulde bli et andet liv herefter," sa han. "Og han hørte min bøn, og lar mig faa beholde min gut. Nu maa De be sammen med mig om at jeg maa bli istand til at lede ham paa den rette vei, saa vi kan naa det rette maal. Jeg var nok ikke skikket til det før, saa maatte Gud gripe ind!"

Gunhild kom ind — og de tre falt paa knæ inde paa prestens kontor.

Der blev rop om naade, om kraft til at gaa den nye vei. Og han som har øre, selv for ravneungenes skrik, han bøiet sig ned, hvistet trøstens ord i deres sjel og tendte det evige livs haap i deres hjerte.

(“For Fat. og Rik.”)
(Northwood-Emissæren)

Indberetning fra Den Skandinaviske Lutherske Sjømandsmissionen, San Francisco, Cal.

Det aar som gik maa i det hele tat sies at være et godt arbeidsaar. Det løfte som Jesus ga sine venner — "Som dagen er skal styrken være," har ogsaa vi som arbeider ved sjømandsmissionen faat opleve. Som i alt ordnet virke vil de faste funksjoner hvori vort arbeide ytrer sig, vende tilbake med regelmessighet. Forsaavidt blir det ene aar temmelig likt det andet.

Naar jeg nu igjen skal berette angaaende arbeidet som er utført paa missionen i det sidste aar, saa maa jeg ogsaa denne gang gjøre mig litt bruk av statestik. Men talene kan jo ogsaa kaste en del lys over hvad som er utrettet.

Statestikken viser at missionen har i 1939 mottat \$12,126.20; utbetalt \$10,981.64; hjemsendt \$6,426.49; mottat 15,557 breve og aviser. 5,551 mænd har overværet oppbyggelsesmøtene. I 1937 hadde vi 4,264 og i 1938 4,851 ved møtene. Vi glæder os og takker Gud for at søkningen til disse møter har øket litt fra aar til aar. Missionen har ogsaa utdelt 4,238 brød og serveret 3,238 lunches, gjort 174 sykebesøk og 116 skibsbesøk.

Av fester som har været holdt i aarets løp kan særlig nævnes syttendemaifesten, taksigelsesfesten og juletraifesten. Ved den sidstenævnte hadde vi den største foramlig i missionens historie. Vi hadde utmerket program med festtale av past. R. G. Hovland. Missionsforeningen Tabita forestod serveringen. Der blev utdelt 204 julegaver. Missionen utdelte ogsaa julega-

HENRICKS - BERG.

"MINDE - FOND"

til

OUTLOOK BIBELSKOLE.

Før/mottat\$45.30.
Pastor G. J. Ostrem's kald: North Prairie Menighet, Preeceville, Sask.
Henry Rosaasen, Otto Melsness, Henry Braum, Otto Severson, John Thorson, \$1.00 fra hver. L.D.R. \$10. Tilsammen fra North Prairie menighet \$15.00.

Total mottat til "Minde-Fondet"\$60.30

G. J. Ostrem,

Swift Current, Sask.

Hr. Redaktør! Mindekrans for avdøde, Martin P. Krislock, Swift Current, Sask., som er sendt igjennem pastor G. O. Evenson: O. C. Johnson 25c, J. Rollefson 25c, T. Sundvold 25c, pastor O. J. Marken \$1, Mrs. H. Sather 75c, Mrs. L. Hendrikson 50c, C. Thoreson 25c, O. Rudd 25c, Mr. og Mrs. K. Høge 50c, Mrs. R. Simonson 35c, Mrs. G. Amundson 25c, Mr. og Mrs. E. E. Gordon 50c.

Tilsammen\$5.10. —G.

O. A. VOLDENG

Photographer

Portraits and Amateur

Finishing

PRINCE ALBERT, SASK.

GREETINGS with Psalm 43:3

From the Business Manager of

HYRDEN - THE SHEPHERD

Will you send me your subscription to our paper at once? You need it — It needs you!

Josef B. Haave,
Luther Seminary,
Saskatoon, Sask.

Please credit me with..... years' subscription to Hyrden (The Shepherd) at 50c per year.

Name

Address

ver til de syke sjømand paa hospitalene og til offiserene og mandskapet paa 14 norske og 7 svenske skibe. Alt i alt utdelte missionen i det aar som gik 1000 julegaver.

Det er ogsaa en stor glæde for mig at kunne meddele at vor lille sjømandsforening Tabita ogsaa iaar har utført et stort arbeide for sjømandsmissionen. Vi sier dem et hjertelig tak.

Til slutning vil jeg gjerne faa uttrykke min dypfølte tak til Dr. J. A. Aasgaard, hjemmemissionskomiteen, den lokale tilsynskomite, den norske presse, og til alle som paa en eller anden maate har hjulpet og støttet os i dette velsignelsesrike arbeide blandt vore kjære sjømand.

Vort arbeidsprogram har været som Paulus skriver om i 1 Kor. 9, 22. "For dem alle er jeg bleven alt, for i alle tilfælde at frelse nogen." Maa dette arbeidsprogram ikke ha forfeilet sit maal?"

Tillat mig ogsaa at faa minne alle sjømandsmissionens venner at huske paa missionen i det nye aar. Vi trenger din hjelp. Maa Herrens rike fred og velsignelse hvile over arbeidet for vore kjære sjømand ogsaa i fremtiden.

Eders medarbeidet i Herren,

A. H. Thorson, sjømandsprest.

En predikant hadde engang følgende merkelige samtale med en mand som paastod han var en kristen:

"Har De begyndt at høre Guds ord i nogen menighet?"

"Nei," var svaret, "den døende røver gik ikke ind i nogen menighet, men han gik allikevel ind i Paradis."

"Har De fortalt deres venner og naboer hvad Gud har gjort for Dem?"

"Nei, den døende røver talte ikke med sine venner og naboer, og han gik dog allikevel ind i himmelen."

"Har De git noget til Guds saks fremme?"

"Nei, den døende røver gav heller aldrig bort noget og han blev allikevel salig."

"Det forekommer mig dog, at der er en forskjel paa Dem og ham; han var en døend røver, men De er en levende."

(V.F.B.)

Jesu vei i verden er ingen snarvei til verdens ære.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in February, 1940

"For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God"

(1 Corinthians 1:18).

God has spoken many times and in many ways to us in the prophets. "At the end of these days," He has spoken to us in His Son. And a mighty speech it is, both in word and in deed.

However, the cross is beyond all comparison His mightiest speech.

The cross of Calvary is the center of history and of the world.

It is the most terrible and the most glorious place on earth.

There God unveils the two mightiest and most mysterious realities in the universe: sin and grace.

No man knows what sin is until he has stood at the cross of Christ. And because most people will not pause at the cross, they have such a thoughtless and frivolous view of sin.

What does the cross tell us about the sinfulness of man?

It tells us that man is at enmity with God. It tells us that man is not merely evil, but that he is so evil that he will not tolerate the good. Our race put to death the Only Good One that ever lived. Not by accident, but deliberately, by a well-planned judicial murder.

And the most religious people of that generation did it.

The cross of Christ tells us further that sin is so terrible that not even our almighty and all-loving God can forgive it without atonement.

However, He does not require this satisfaction of others. He becomes man Himself, to suffer and to die for His enemies.

Dear children of God, let us take note of the appalling seriousness of sin! Let the pleas of Jesus and His cries of distress pierce us to the very bone and marrow, that the suffering of Jesus may impart to us that fear and trembling with respect to sin which will preserve us from misusing the grace of God.

— O. Hallesby.

LUTHER THEOLOGICAL SEMINARY

Address given at the Installation Service, December 13, 1939.

(Conclusion.)

It is our purpose, moreover, to keep our essential objectives constantly in mind. We desire that our concentration upon the detailed tasks of seminary work always be actuated by the evangelical motive. The knowledge, insights and skills that we have in view are to be sought as equipment for winning souls for the kingdom of God. We understand it to be our mandate from the Church to train missionaries for the home and foreign fields. Consequently, the missionary motive must actuate all our teaching and studying.

This involves the principle that the students must not only increase in theoretical knowledge and in the formal skills required, but that they must simultaneously grow in grace and in the knowledge of our Lord Jesus Christ. We recognize that what the Church wants in its ministry is, not walking encyclopedias, but consecrated personalities. The most vital problems of the ministry have to do with the personality of the pastor. We would keep this in mind in our work at the Seminary, and pray for wisdom and grace to give adequate attention to the fundamental spiritual needs of the students. If these needs are to be supplied, we all, both teachers and students, must live our daily lives in consecrated fellowship with our Lord Jesus Christ. We remember that Jesus said to His apostles: "Ye shall bear witness, because ye have been with me from the beginning." What qualified them for witnessing was not so much what they had learned, as the fact that they had been with Him and learned to know Him. We trust that this will be essentially

LORD TWEEDSMUIR

Our country has suffered a great loss through the death of our governor-general, Lord Tweedsmuir.

The importance of the office he occupied as representative of the Crown is perhaps not apparent to all. It affords an opportunity for a benevolent and disinterested kind of leadership, which is above the conflict of classes and interests. In the hands of worthy men, such as Lord Tweedsmuir, it helps to maintain that respect for law and government, which is an essential cement in our social fabric, and which is sorely needed in these times of general dissolution.

Lord Tweedsmuir not only filled his office. He adorned it and was able to make full use of its opportunities. He was a man of broad sympathies and varied accomplishments, a novelist, a historian, and a man of broad experience in public life. During the four years he held office he visited every section of the Dominion, made personal contacts with every phase of Canadian life, and entered sympathetically into our problems and difficulties. With the unobstructive dignity that is becoming to the representative of the Crown he manifested that impartial concern for the welfare of the country as a whole and all its people which makes the Crown the center of enduring affections and solid loyalties, that transcends parties and interests.

As Christians we honor all in authority among us. We also honor their memory. Perhaps the best way in which we may honor the work and the memory of our late governor-general is to take to heart the Biblical admonition, "That, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." One of the reasons the world at present is in such a state of turmoil is without doubt the general disregard for this injunction.

"Uphold by Thy mighty hand all authority among men, and make all government a blessing unto the people." Thus we pray in one of our church prayers. May it become our daily prayer.

REV. IVER IVERSEN, Ph.D., President,
The Norwegian Lutheran Church of Canada.

true also of our students, that while they give conscientious attention to their studies, their stay at the seminary will in a very special sense be an abiding with the Lord.

With these objectives in view we commend ourselves and our work at the Seminary to God, praying that He graciously supply all our need "according to His riches in glory by Christ Jesus." (Phil. 4, 19)

—J. R. Lavik.

OUR LENTEN OFFERING

We are now commemorating the Lenten Season. This should be done prayerfully and with the deepest reverence. The Son of God and Son of Man gave His life in death for the redemption of all men — for our salvation. He made the SUPREME SACRIFICE.

As an evidence of gratitude for His love and for this Supreme Sacrifice it ought to be a real privilege for one and all to bring Him a special Thank-Offering during this Season. The Church has repeatedly urged upon its members that this be done through the Penny-a-Meal Plan. A large number of congregations have already indicated that they will use this Plan. If your congregation has not done so yet, remember that it is not too late. There is still time. The containers can remain in the homes a week or two after Easter. Send to the Stewardship Department for containers, labels and folders.

The Penny-a-Meal Plan has brought blessed results wherever it has been worked carefully and efficiently — not only material but also spiritual results. Follow the instructions given in the little folder which is to be placed with each container. You will find that the results will be most encouraging. The larger part of the budget will be raised during the first part of the year.

Why not start now? Remember, however, that this Plan does not work of itself. Unless it is carried out carefully and thoroughly, according to suggestions given in the folder, the results will be disappointing.

Thy life was given for me,
Thy precious blood was shed,
That I might ransom me
And quickened from the dead.
Thy life was given for me:
What have I given for Thee?

—A. J. Bergsaker.

Dear Fellow-Worker in Christ:

Lent begins on Wednesday Febr. 7th, and with the coming of Lent we are again reminded of the Penny-a-Meal boxes.

It is a well established fact that a congregation's success in gathering its share for mission largely depends

upon the proper preparation, both spiritually as well as materially. The necessary information about Christian stewardship and our mission activity must be given to the people if they shall be interested in giving money to the cause.

Then it is well to have a definite method of gathering the money so that the people know the "how" and the "why" regarding the ingathering. One of the most honorable and fitting method is the Penny-a-Meal boxes during Lent. We know that many congregations have solved their problem of gathering for Mission by this method. Personally I have found it to be the best way. I have found it helpful to have a meeting with the Trustees of the congregation just before Lent and then explain to them how the Penny-a-Meal boxes should be used. Then let the Trustees be responsible for the distribution of the boxes at the next service at the church and those not at the service they should see personally. Then arrange for a Mission-Sunday shortly after Easter at which the boxes should be brought to the altar. At the close of every service during Lent a word from the pastor regarding the Mission-boxes will remind the people of using the boxes faithfully.

If all the pastors will use this method or one similar during Lent, I am sure that our District will gather about 75% of its budget before the end of May. Let us all join in and see if it can be done.

Under separate cover I am sending you some new labels for the Penny-A-Meal boxes.

Sincerely yours

Ivar Saugen,
Financial Sec. of Canada District.
P. S. By Jan. 13th 77 congregations had sent in their full share of the budget, and 40 had not sent in any. Are your congregations among the 77 or the 40? There is still time to change the number 77, but do it now.

Announcing Prospective Vacation Bible School Teachers

A number of students at the Outlook Lutheran Bible School have expressed their interest in serving as parochial or Vacation Bible School teachers this summer. The school wishes to encourage this type of practical service. Consequently it would be fine if many of our pastors and congregations would make requests for such teachers. Write to the undersigned, giving as much information as you can concerning your particular field: number of schools and length of term in each; approximate number of pupils; prob-

lems that make more difficult the work of the teacher; preference for man or lady teacher; the remuneration offered.

The students do not expect to get rich from this work. Yet it is obvious that the minimum remuneration must cover the cost of transportation to, in, and from the parish, meals and lodging, and an additional amount sufficient to reimburse the teacher for necessary materials purchased. Since our students come from widely scattered portions of Saskatchewan, interested parishes in that province should ordinarily be able to secure as teacher a student whose home is not far distant from the parish.

Included in the great missionary command of Christ is teaching. Even in those congregations with regular Sunday School work, a term of Vacation Bible School, even for only a week, would be of blessing and profit to the children. How much more this is true of congregations with irregular Sunday School work. Pastors and congregations, send in your requests. Then we can tell our students individually: Here is work for you to do.

— G. O. Evenson.

On November 19th some of us students at Luther Seminary, Saskatoon, made a visit to the Outlook Lutheran Bible School, and rendered a program there in the evening. On the way down we were able to attend a Norwegian Service by Rev. Lokensgard at Spring Creek where also some musical items were rendered.

The sight of the College again caused much rejoicing on our part. Several of our group had attended College for some of our education and we were especially glad to see the beautiful main building in use again for the purpose of instruction in the saving and sanctifying Word. Yes, to see the classrooms in use again, the office open, to meet the faculty member present, was indeed a joy. And we cannot forget the splendid cook, Mrs. Torgunrud, and the students, who have really come there with a purpose — to learn of Christ.

At 7:30 there was quite a large number gathered in the chapel rooms for a service conducted by the Seminary group. Marvin Odland led in devotion. For the musical part of the program selections by a quartet, consisting of Adolph Odland, Sigmund Bue, Josef and Erik Haave, were rendered as well as solo and duet numbers. Adolph Odland brought a message from Scriptures, John 21: 1-14, pointing out that obedience to the Master is the only way to the satisfying life.

Our stay at the College was not very long but did impress us with the good work being carried on there. We certainly hope that many more will avail themselves of the opportunities. Every corner of the province is already represented in the student body.

—Josef Haave.

In Memory

In loving Memory of Doris Yvonne Johnson age 9, only daughter of Mr. and Mrs. Horace Johnson, who went to be with the Lord on Jan. 9, 1940. Jesus has taken a beautiful bud Out of the garden of love Borne it away to the city of God Home to the angels above.

Full blooming flowers alone will not do

Some must be young and un-grown. So the frail buds, he is gathering to Beautiful gems for his throne.

Father and mother, weep not and be sad

Still in the savior re-ly You shall behold her again and be glad.

Beautiful flowers on high.

Blooming in beauty, in heaven she is Blooming for you and for me. Follow the Lord, Tho' the city be far Till our bright blossom we see.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

LORD, FORGIVE

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way,

Dear Lord, forgive.

If I have uttered idle words or vain,
If I have turned aside from want or pain,

Lest I, myself, shall suffer through the strain,

Dear Lord, forgive.

Forgive the sins I now confess to Thee,

Forgive my secret sins I cannot see,
But guide me, help me, and my Keeper be,

Dear Lord, Amen.

Only the forgiving are forgiven—
"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

When you tell some wrong that another person has done, do you first stop to think that he may be deeply sorry for that wrong — that he may have repented with tears, and asked God to forgive him? If so, God has forgiven him, and God has forgottin, — while you, an on-looker, tell this thing to others! God's work says, "speak evil of no man."

Keep your lips

"Open your mouth wide at the throne of grace; slowly in conversation; thoughtfully in affliction; and not at all in repeating faults of others except when the honor of God and duty to man require it."

Oh Lord, may we hear Thee say to us: "Thy sins (which are many) are forgiven; Go in peace," and may we, in our turn, forgive as we have been forgiven.

Please remember to send in your triplicate cards and per capita dues; this will keep your society up to date and by so doing you will not lose your News Bulletin. Send triplicate cards to your circuit President and per capita dues to H. O. Shurson, 425 So. 4th St., Minneapolis, Minn.

Dear Co-workers

"Bless the Lord, O my soul, and forget not all His benefits."

Our hearts overflow with thanks to God for His many blessings. We realize that we receive daily of God's blessings for body and soul. Let us think of the millions of people in this land of ours that are in need of a Savior, the millions in China to whom our church should bring the gospel message. Think of the thousands of Malagaries who are without Christ. Yes, "Behold the Fields."

Our church has missionaries on the filds at home, in China, Africa and Madagascar. Their work is difficult. Pray for them. Give for their support. Let us remind ourselves of the commandment that Jesus has given us that we should love God with heart, soul and mind and our neighbor as ourself. (Mat. 22, 37-39). Love for neighbor and ourself is to desire the souls salvation. This is the Missionaries task, and we have the privilege of supporting the work. We, the women of our church, have a special channel through which we can give God's gifts to spread the gospel. — Our Mission Box.

This year we feel confident the Mission Box sontributions will increase. Why? Well, are we not all taking the imagenary tour of our mission fields? We cannot enlist prayer, and support—for a need of which we are not informed. We must be made conscious of the needs of Home and Foreign Missions. On the world tour which we have already started, we will be taken to the various countries and introduced to the Missionaries. We will learn about their work and their needs; this surely will make us more intuisiastic workers for Missions and more willing contributors.

If your society has not used the Mission Boxes would you not like to raise a part of your Missiion funds the Mission Box way this year? Let

every member have a box. Order a supply today from W. M. F. office. Our aim — A Mission Box in every home.

Wishing you all God's blessing the coming year.

Yours truly,

Mrs. J. O. Tweten.

(Conclusion.)

While at this place, I ate something at the feast which they had prepared for me which did not agree with me so I became ill that night and wasn't able to do much the next day. However, the Lord strengthened me and I spoke in the evening. It was a preparation service for communion the following day and there was a quiet, attentive spirit. The communion service began at ten o'clock the next day and again I spoke on preparation for receiving the Lord's supper in a worthy maner. The chapel was packed with church members and there was a hushed and reverent spirit which I could not but feel. The Lord laid the message very heavily on my heart. Praise the Lord, one of the elders came to me in the afternoon and thanked me for opening his eyes and giving him new light on the Lord's Supper, on the need of repentance and faith to receive it worthily. There were forty five who received the Lord's Supper. It was a blessed experience for me and to sense that most of them came with hearts hungry for the assurance of forgiveness.

Just before the communion service an offering was taken. Announcements had been made earlier and everyone came prepared. In fact quite a few couldn't wait till then. They handed in their contributions the day before, fearing they might be hindered from coming. And it wasn't necessary to make a long spiel telling them why they should give. They love the Lord and that's reason enough. It was touching to see them come. Men, women, and children with their bills clutched in their hands, lay their gifts on the altar. There were quite a few dollar bills in the offering.

Present at this service were two inquirers who have been studying for some time. Both came to the meetings with the hope of receiving baptism. They had come to the services every day and showed they were definitely seeking the Lord. After the service I sat down to talk and pray with them and another young man, also an inquirer, who joined us. My heart was deeply touched with their earnestness and eagerness. Told them to go on studying and praying a while longer and tried to bring home to them what an important step it was to present themselves for baptism. So they departed encouraged and cheered and I, too, thanked God for encouragement.

Afternoon and evening services ended the series in Chen Chia Ho when we went on to Swang Kou. Monday, Nov. 20th. This is the second day of our meeting here. The attendance is very good and people seem just as eager and receptive as in Chen Chia Ho. They have a real shepherd in Pastor Liu, who is a winsome Christian. I love and esteem him highly and the Lord is using him to gather in souls.

MISSIONARY SOCIETIES FOR CHILDREN.

"It was in a little missionary society that I first learned about the many in the world who do not know and love Jesus. It was in this same missionary society that I felt God call me to go out to tell them. So, I thank God for the privilege I had of gathering Saturday after Saturday with other boys and girls to study missions for it gave me my life calling." We do not know how many missionaries can say the same thing.

There have been children's missionary societies in the church for many, many years. There used to be more of them in the past than there are now. Maybe that accounts for the fact that many children can give the names of countless movie stars and cannot name a single missionary. The missionary society is still the best way of bringing children into direct contact with missions. It is true that mission study is being emphasized more and more in Sunday school and in Vacation church school and that is as it should be. There is, however, still room for more emphasis on missions. The missionary society affords the practical expression which is necessary for permanent interest. (To be concluded.)

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

Devotion

Thomas answered and said unto Him, "My Lord and my God." John 20:28. "Give me to drink." How many of us are set upon Jesus Christ slaking our thirst when we ought to be satisfying Him? We should be pouring out now, spending to the last limit, not drawing on Him to satisfy us. "Ye shall be witnesses unto me" — that means a life of unsullied, uncompromising and anbribed devotion to the Lord Jesus Christ, a satisfaction to Him wherever He places us.

Beware of anything that competes with loyalty to Jesus Christ. The greatest competitor of devotion to Jesus Christ is devotion to him. It is easier to serve than be drunk to the dregs. The one aim of God is the satisfaction of God, not a call to do something for Him. We are not sent to battle for God, but to be used by God in His battlings. Are we being more devoted to service than to Jesus Christ?

(From, My Utmost for His Highest) Oswald Chambers

Comments

At this writing the year 1939 has ended as far as Project contributions are concerned. We want to thank those who made or have sent in a contribution in 1939. Definite figures will be available soon. Begin early with the 1940 contribution then we shall reach our objective.

Many things are planned for the summer of 1940. We have the Youth Conference in Regina, the District Convention in Calgary, and the many Bible Camps. Let us pray that all these endeavors may bring rich blessing.

A change of the dates for the coming District Convention in Calgary has become necessary. As soon as possible the definite dates will be given. Unforseen circumstances has made this charge. The program committee meets at an early date, and at that time definite plans will be announced.

Poem

Dedicated to the homes with a vacant chair.
You have been here,
The house itself retains
The memory of your prescence as a room
Will hold the scent of roses when the bloom
Is gone; as in a saddened heart remains
A long-remembered song, some haunting one
That lives when music ceases; and as spring
Is called to mind in winter as a thing
Which brought green leaves and flowers and sun.
You have been here!
And I behold these walls,
Gay flowers, books and pictures, and the flame
Upon the hearth, and lamplight as it falls
In splendor and in shadow on the floor....

These things remember you—nor are the same
Since you have been here and are here no more. Alan Moore.

The Luther Leagues Organized

The following letter came from Govan, Sask.:

"The organization of the St. Olaf's Young People's Luther League took place in the church at Govan on Dec. 10th, with Pastor Urness in charge. Thirty-three young people became members.

Those elected as officers were: Arnold Sather, President and convenor of the Educational Committee. Honorary Pres. Rev. H. L. Urness. Henry Berg, Vice President and convenor of the Membership Committee. Mildred Lakness, Treasurer and convenor of the Stewardship Committee. Valborg Sorteberg, Secretary, and convenor of the Social Committee.

Installation of these officers and other committee members took place on January 15th."

Yours truly

Valborg Sorteberg, Secretary.

Two new Luther Leagues have been organized in Pastor A. M. Vinge's call.

Thronhjelm Young People's Luther League:

Officers: Peter Mathison, president; Irene Burnstad, Vice President; Nora Mathison, Secretary; Stella Oppgaard, Treasurer.

Holden Luther League:

Officers: Mrs. C. Ledingham, pres.; Mrs. Lyle Grosland, Vice President; Evelyn Gosland, Secretary; Ralph Chetney, Treasurer.

A new League is also in process of organization in Salem Congregation of Kingmand. Final organization will take place on February 11th of this month.

A GREAT WORK.

Lester A. Pierson

(Conclusion.)

A Working Plan

1. Committees to make personal calls in distributing and colleting the containers is most effective.
2. A personal letter from the pastor with each can is helpful.
3. In exceptional cases, mailmen will deliver cans for two or three cents apiece.
4. Include all associates and friends as well as members.
5. A postcard, with a special plea from the pastor, about the middle of Lent will be well repaid.
6. Call attention to the silent banks in the homes at every Lenten service. Use posters to advertise.
7. Pray often! Organize well! Work hard!

We Can Do It!

74.1% by Easter

1. Our slogan for victory —A Penny-A-Meal from every member of every family for every meal during Lent.
2. Use the containers at every meal rather than wait until the close to put in the full amount.
3. Many will get more joy out of giving \$.05, \$.10, \$.25, \$.50, or even \$1.00 per meal than to give a penny. Last year many containers brought in \$25.00 and \$50.00 from cheerful givers.
4. Can some single wage earners pay for whole families who through poverty and sickness are unable to do their full part?
5. Give in memory of absent loved ones, or for departed dear ones.

"Must I be giving again and again forever?"

"No," said the angel, and his glance pierced me through,

"Just keep on giving until the Master stops giving to you."

Then we will have the joy of seeing the kingdom go forward even in this confused and chaotic world.

Certainly Does

Auctioneer: "What am I offered for this beautiful bust of Robert Burns?"

Man in crowd: "That ain't Burns, that's Shakespeare."

Auctioneer: "Well, folks, the joke's on me. That shows what I know about the Bible."—Kitty Kat.

Recently the Archbishop of Canterbury sent a circular letter to his clergy suggesting that they meet for a "quiet day" in London. One of the clergy replied, "Your Grace, in my village we do not need a quiet day, but an earthquake." (We know of Brotherhoods that need an earthquake—er sumthin'.)

"My worth to God in public is what I am in private."

"It is not lack of spiritual experience that leads to failure, but lack of laboring to keep the ideal right."